aguardiente. And it was not unusual that they were unable to secure a single liter. In fact, it appears that the termination of drinking performances was in no small amount controlled by the exhausting of the community supply of aguardiente. What resale there was of aguardiente in the community was carried on by widows who might secure as much as five to six extra liters to resell to men who wished to continue drinking after their own supplies were exhausted. As a business venture, a widow would buy for three pesos the liter which she would sell for five, gaining thus ten pesos every month or six weeks.

At the fiesta of the patron saint, ladinos would bring in a supply of aguardiente to be sold. The large number of people coming from the neighboring towns made this a profitable venture for the three or four days of the fiesta. In order to increase the sale of the aguardiente (and other distilled beverages, as well as beer), ladino vendors set up cantina complexes in the plaza, the cantina consisting of a thatch or canvas shelter, a few tables and chairs, and principally a tocadisco--a loudspeaker system connected to a phonograph as well as a microphone, so that music and announcements could be made which could be heard from blocks around. Typically in this cantina pattern, a man from Aguacatenango would sit down with a few friends, drink a liter or two of aguardiente, and during this period, request that pieces be played on the tocadisco for which

361 591 434 the women do so, and while 63 per cent of the men in the village live in close patrilocal proximity, only 40 per cent of the men in Santa Cruz live near their parents (see Table 16).

Residence of Widows

184 589 591 Another striking contrast between Aguacatenango and Amatenango is the position of women, in the latter, as household heads, and their residence after they become widows.

562 589 434 [423] [768] First, because in many cases a woman owns the house in which she lives with her husband and children, she is not obliged to move out of the site if her husband dies, as she is in Aguacatenango. Second, she does not need an adult man in the household to be able to support herself and the children because she is able to meet the economic demands of the domestic groups from her own labor in pottery production. The result of women's economic independence is that many of them are the heads of their own households. Out of 280 households, 39 have female heads, and 25 do not contain any adult men (the others contain younger sons-in-law). This also means that all corn is bought; there is no income derived from agriculture, but only from pottery sales. In Aguacatenango, where all income derives directly or indirectly from agriculture, this situation is inconceivable: there are no households without men, nor households in which a female is the absolute head of the unit.

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The Marriage Transactions and the Household

583 584 In Aguacatenango, a man selects his future spouse and his father arranges the marriage for him. At the ceremonial visits